

2021 Eckhart Tolle and Kim Eng Next Stage in Human Evolution

[Speaker 3] (0:51 - 1:11)

Eckhart teachings and sounds true present the next step in human evolution. Essential teachings on the awakening of consciousness by author and teacher Eckhart Tolle. And now session one, falling below thought, rising above thinking.

[Speaker 1] (1:47 - 1:00:01)

What a wonderful space this is. I don't think a lot about the past, but when we did the soundtrack a little earlier, I was here and I suddenly remembered that I was here about 35 years ago, the last time. Not here, but there.

Very high up. It must have been a concert. So those are the top seats, the most expansive view.

That's why I chose them. Time is something very strange. It seems that you can't escape it.

It consumes you gradually, if you haven't noticed yet. Except if you look at the cover of the alternatives magazine, which has my photo on it, you will notice that time has not consumed me at all. I still look as ethereal as I did 35 or 40 years ago.

Nothing has changed. The secret is you can achieve that too, either through enlightenment or finding the right Photoshopping app. In this case, it's a Photoshopping app.

I just can't get rid of these photos. I tell them, can't we use some real photos? Well, it's hard to get by these days.

All the photographers do this. Okay. So let's, just a few words about our gathering in this amazing space.

I would recommend that you regard this as a mini retreat. Those hours that we are here, all of you, those of you who don't escape before we finish, most of you are here because you are awakening. The consciousness is awakening in you, even if you have no idea what it is that I mean by that on a conceptual level.

And there may be some who did not come voluntarily. A friend insisted that you should come and you couldn't say no. And if that is the case, I cannot guarantee that you will enjoy our gathering.

You may, or it may be that it becomes excruciatingly boring or irritating because this gathering operates, one could say, on two levels. One is the conceptual level, which

means I speak and you hear the words and your mind deciphers the words. These are all concepts and that's fine.

But the more important level is the non-conceptual. A synchronistic answer from the universe. Now the non-conceptual dimension of consciousness, as we could call it, is already emerging in most of you.

And that is about the most important thing that could happen in a person's life, which is the emergence of a deeper dimension of consciousness. I would say that this is what Jesus referred to when he was talking to Mary in the parable of Mary and Martha. And just to quote one brief sentence of just a few words, he said to Martha, only one thing is needed.

Only one thing is needed. My translation of that is, there's only one thing in life that is of absolute importance. And everything else may also be important, but it is of relative importance.

So all the things that happen in your life and in the world may all be important, some more important than others. Your entire life situation, everybody has one. And everybody's life situation is somewhat, if not very problematic.

You know, you're not the only one. So there's that. There is all the things that happen, your financial situation, your health situation, your relationship situation, your work situation, your living situation.

Yes, these things matter, relatively speaking, but there's one thing that is more important that matters absolutely, and that is your state of consciousness. And whether or not you have awakened to what we could call, it in you, the transcendent dimension of consciousness. Now, I'm not going to immediately define what that means, because actually, it cannot be defined.

It can be pointed to, this is what these words are for. But these words are not a substitute for it. The words point, famous phrase in Buddhism, it's the finger pointing to the moon.

But the finger is not the moon. So there's nothing that I say tonight that you need to believe on a conceptual level. I'm not asking you to believe anything whatsoever.

There is what I sometimes call the two levels of consciousness, the conceptual, I sometimes call that object consciousness. These are all the things that happen in your perceptual field, and in your mental field, thinking, emotions, sense perceptions, things arise, things pass away, things come and go, sense perceptions, ideas, thoughts, opinions, feelings, emotions, all belong to object consciousness, one object after another happens, you perceive things, ah, oh, there, oh, and then thought objects arise continuously, a stream of thoughts.

Oh, no, for most people, the stream of thoughts has such a gravitational pull, that they get completely dragged along by this continuously proliferating stream of mental activity. I sometimes call it the voice in the head, it never stops speaking. It continuously comments on where you are, what you're doing, or takes you somewhere completely different in the so-called past, or the so-called future.

One thing after another, one damn thing after another, to paraphrase Churchill, Churchill was talking about history, history is just one damn thing after another, and that's true, but for many people, their conditioned mind, the experience of their conditioned mind is just one damn thing after another, because it never leaves you alone. So most humans who are not awakened, or even awakening, are completely trapped in their object consciousness. They are confined by it, and not only that, they are completely identified with all the arising thoughts and emotions that continuously go through their mind, and there's separation between the thoughts and the emotions that accompany the thoughts, and you, you don't, you're not even there, when you're totally identified with the voice in the head, you are, spiritually speaking, asleep, or another word for it is unconscious. So an unconscious person, in ordinary usage, unconscious means, of course, you've completely lost, you don't know what's going on, and this is unconscious. In conventional usage, unconscious means, in spiritual usage, unconscious means completely and continuously identified with a stream of thinking, and the emotions that go with a stream of thinking.

What does it mean to be identified? It means you derive your sense of who you are from the stream of thinking. Every thought is imbued with a sense of self, so you're identified, it gets, it has you in its grasp, and therefore, people conventionally say, I think, I think, what do you think?

As if thinking, for most people, were a voluntary activity, whereas for most, not you, but those who are not awakening yet, which is the majority of the population still on the planet, for most, that is, they are completely identified with a stream of thinking. They are, spiritually speaking, unconscious, and that is a terrible thing, because then everything that you perceive, reality itself, as you perceive it, goes through the filter of your mental emotional conditioning from the past. So you never see anything as it is, perceive anything clearly, and most importantly, there is never a sense of inner, true inner peace, spaciousness, joy, sense of aliveness, sense of connectedness with something that is deeper than your historical person.

You're always at the mercy of what goes on out there and the reactive patterns of your mind. So you're completely unaware of the possibility of realizing the other dimension of consciousness, which is not object consciousness, but space consciousness. I call it sometimes space consciousness.

Now, what is space consciousness? You cannot define it, because it's beyond concepts.

You can know what space consciousness is in this very moment by becoming aware of the gaps between words when I speak.

I'm just slowing down a little bit. So instead of being totally interested in the words, you're also interested, although that's probably not the right word, you're also giving attention to the empty spaces between the words, because they are needed. Without the spaces, there could be no sounds.

The sound needs the space to exist. Now that's interesting, to be aware of the gaps between words. Or in this room, in this hall, to be aware not only of the objects in this room, the objects that make up this room, what's in it, the bodies, the objects, that which confines and defines the room, the ceiling, the walls, the floor, this is the room.

You're not only aware of that, that would be in this analogy object consciousness, you're also aware of the space in this room. Now the space isn't something that you say, oh, it's there, or it's there. But it is the most important part of this room, is the space.

And it's a wonderful space, but you cannot define it. It has no actual, you can't even say that space exists, because exist means to manifest, to stand out. Exist, ex means out from Latin.

Exist means to be manifested. But space is not, doesn't manifest, it enables everything to manifest in the physical realm. Without space, these things could not be here.

So space is prior to existence. Space is prior to manifestation. And that's very interesting.

So there is something in you, which I sometimes call space consciousness, that is prior to who you are as a person, your personality. And you can know it, not conceptually, but immediately and experientially, by becoming aware either of the spaciousness outside of you, or becoming aware of spaces between sounds, spaces between words. Now how do you do that?

How do you become aware of a space between two words? There is no how, because it's too simple for how. Quite simply, there's an attention in you, a field of alert attention.

And this field of alert attention is aware of the space between words. And you notice that silent space. What does it mean to notice that silent space?

It means in this brief moment of noticing, or noticing the space in this room, in this brief moment, you're not thinking, you're just aware. Thinking, through thinking, you cannot be aware of those spaces between words, because thinking is object consciousness. The space between words takes you to space consciousness.

So the entire secret of our gathering here of all spirituality is just one thing. Now,

amazingly, I'm going to talk about this one thing for hours. Using different pointers.

Also, perhaps, as you might have noticed, I haven't prepared anything. So I say perhaps because I don't know exactly what I'm going to speak about, but I assume I will also be speaking about the obstacles to this realization. This is very helpful to address the obstacles that may and probably will arise in you to the realization of that transcendent dimension of consciousness, which is the most important thing, this realization, the most important thing that can happen in your life.

Happen is the wrong word. The most important thing in your life is to connect with that depth dimension. Because without that, even if you don't fully awaken, whatever that is, but to have an inner connectedness with something that transcends the personality of the historical person, the historical person that you are has its place.

It's fine. You have to live with yourself on that level. And it's problematic.

Every person is problematic. Every person's life is problematic. Although you might not know this if you read people's Facebook posts, because they're all doing great.

And they're all looking so happy. And they're all eating their wonderful meals. And they look all so beautiful because the pictures are so overexposed, like the photo on the front cover of the magazine.

The photos are so overexposed that everybody looks so ethereal and beautiful. All that's left is you see the eyes and just a little bit of blurry outline of the face, but that's all. You don't know whether they're 20 years old or 60.

You wouldn't know. But people have a mental construct of what their life is. One is that project into the world through modern technology.

And then you have another mental construct that you live with in your life that you call me and my life, me and my life. That's the person talking. That's the personality talking.

So when you start questioning people, or you'll listen to people or listen to your own, the voice in your own head talking about me and my life. It's not the greatest story. It's a problematic story.

It's not easy being me. In fact, I don't think anybody is having a more difficult time than me. And I need to think about that a bit more.

How can I solve this dilemma of me? It's amazing that many people consider themselves without verbalizing it in that way. They consider themselves to be a problem to be solved.

There's something, and this is very interesting. There's something in the human psyche, if you're not awakening at all yet, so in the normal state of consciousness or

unconsciousness, there's something there. There's always either in the background or in the foreground.

If it's in the background, there's a sense of unease, a sense of something is missing, something is lacking. And what it is that's missing, perhaps the mind will figure out, okay, what I need to be fulfilled is this, that, that, that. Or the mind might not even know, because whenever you achieve something that you think will liberate you from this permanent sense of insufficiency, then whenever you think you've found it, it doesn't take long.

And then you say, oh no, because something else goes wrong there too. There's a new relationship. There's a new work situation.

There's a new living situation. So there's often you deceive yourself. You say, no, I found the answer to the dilemma of me.

I'm liberated now because I have found the partner that I've been looking for, the one. I have found the one. And this delusion lasts for a little while.

We don't know how long it could last for a year, probably less. You can see when you look to anything for, let's use this almost spiritual term, salvation, because you're really looking to something out there for salvation. Salvation through a deeply satisfying relationship, permanently satisfying.

Salvation through some kind of acquisition of something adding to your life. Salvation through moving to a totally different country or place. Salvation through recognition from other people.

Once people recognize me, when I become famous, then I'll be fully myself. Then I will have found salvation. But all these people, when they find those things, it doesn't take long.

They take relationships. You go out, you go dating. I don't know if they still do it these days, dating.

Maybe dating is old fashioned because everything happens on the phone. Tinder swiping. And then you have a date.

When you go to a restaurant, you can see, you can immediately see with a couple sitting, whether a couple has been together already for quite a while, or whether they're only meeting for the first, second, or third time. We're dating. The others are not dating.

They're already living together. Totally different energy field. Because the ones who are dating, they still are under the delusion that they've found salvation through the other person.

And when you observe people, you can see it, the way they look at each other. They're both in a state of hypnosis because they go... It's so wonderful.

And you don't even know that you're playing a role unconsciously, and the other person is playing their role, and these two roles interact. And you think, well, this is the reality. And then you see another couple.

They've obviously been together for a while. And most likely these days, they are on their phones. So they're already living together.

And so when the dating goes to the next stage, you start moving in together. Then these days, it often happens before the wedding, if there even is a wedding. But so you move in together, and you quickly notice that this person is not the same person that you dated.

After a few days or weeks, sometimes months, but that's maximum, you find, who is this person? There are suddenly aspects of the personality that you find deeply irritating, if not disturbing. And then you question yourself, say, I must have made a mistake.

But it could also be that your partner feels the same thing about you. What happened? So you're experiencing a conditioned personality.

You're no longer experiencing a part that somebody is playing. You experience the conditioning of the person and every person is, if you live with them for a little while, everybody, you will display behavior that is not that pleasant. They also have a pain body.

If you have read my books and talks, you know what a pain body is. And we may talk about it later. It's an accumulation of past emotional pain that lives in you, but it's dormant.

And then after a while, it becomes active because it needs to feed on some kind of drama. And when you start living with somebody and for the first time you experience this person's pain body, when suddenly there's a shift in the entire energy field of that person, it's no longer the same person at all. It's a dreadful thing.

And you don't know what it is. You say, well, somebody wrote an article a while ago in the paper that says, why are you married to the wrong person? So in that sense, it's not pessimistic, but it sounds pessimistic.

You always marry the wrong person. Unless you awaken to a deeper dimension in yourself that transcends the conditioned personality, then you have something genuine, something that is not part of the conditioned entity that we call the person or the personality. Without that, the state of insufficiency, of lack, of not enough, of something missing, but you don't know what, or you think you know what, but that's not it.

You can never get rid of it. So if you remain trapped in the conditioned energy field of the personality, then you are condemned to perpetual dissatisfaction, to put it mildly, or to use an even more generic term, unhappiness. That's a translation of a generic term that the Buddha used when he used the term dukkha, which can be translated, it's usually translated as suffering, but in more generic terms, it means unhappiness, misery, unease.

Let's stay with unhappiness in whatever form. So you're condemned to it, that every situation turns into eventually, something turns up to mar the situation in some way, whether it's a person or a place or an activity or something that you add to your life that you obtain, there's always something, and that's in the nature of things, but it only happens. And that's the positive part of the Buddha's teaching is never really spoken of because he doesn't want you to believe in something.

So whatever happens, there's always something that goes wrong, so to speak, but that's not a pessimistic statement that only applies if you are dependent for your sense of well-being, your sense of who you are, if you are dependent on all those external factors for your sense of who you truly are, your sense of identity, your sense of well-being, because nothing can satisfy you for long. And if you leave it at that, it sounds a little pessimistic or nihilistic. Okay, so what's the point in anything, says the person who superficially studies Buddhism or other teachings.

So if nothing can satisfy, what's the point in anything? I might as well get drunk and then experience briefly that, and then the next hangover, and then get drunk again, and then eventually I'll kill myself. But that is only the first part.

He says, if you seek yourself in all those things that you think will bring you salvation, if you seek yourself in those things of the world that the world offers, then you will be unhappy. But now the unspoken part is, but if you find yourself in the formless realm of transcendent consciousness, then the world is actually no longer such a bad place, because you don't look to the world, which means other people, achievements, situations, and places, and acquisitions. You don't look to the world for completion of your sense of identity.

You don't seek yourself anymore in the things of this world. Then the things of the world are no longer as frustrating as they were before. And you can allow things to be, you can participate in the play of form, in manifesting.

You can even enjoy relationships, because you're no longer looking for completion of your sense of self through those things. Why are you no longer looking for completion of your sense of self through those things? Because you have found yourself not in the realm of object consciousness, not in the realm of thought or sensory perception.

You have found a deeper dimension within yourself, which we call temporarily space

consciousness. I also sometimes call it the deep I. By that, I don't mean this I, it's a pronoun, first I, I am.

The deep I, as opposed to the surface I. Now, this, the two of you exist, well, the deep I doesn't really exist, it's a prior to existence that you have both in you. But most humans are only aware of the surface I, and that's a terrible deprivation that really is a non-fulfillment, permanent sense of non-fulfillment with brief interludes of deluded fulfillment.

Like, you can have a great sensory gratification through, you have a wonderful meal, and then you feel, okay, I'm really fulfilled now. Well, okay, the body is full for a moment. Or you can drink, you can take in some substances, and you have brief moments of, ah, a substance, whatever, can free you of yourself briefly too, but I don't recommend it.

But I can see why people and millions all over the world are longing, and many cannot live without some substance. There's an enormous pull, an enormous longing. What is it that they experience when they take this substance, whether it's alcohol or other things?

They experience briefly, never lasts, a sense of self-transcendence. So the substance can briefly free you of yourself. This mind-made thing that you live with, this problematic sense of I, this problematic me and my life.

Oh dear, how am I going to solve this problem? Well, you can't. So alcohol can briefly free you because you drink, take a few drinks, and you feel lighter for a while.

Ah, because it slows down your mind. You can't think that much anymore. And because you can't think that much anymore, life becomes somewhat less problematic, because if you don't remember your problems, they're gone.

All you're left with is immediate situations that you either deal with or you don't deal with. But the place where your problems live is in your mind, and they only exist if you think about them. Of course, they refer to situations, that is true, but every situation can only be experienced or faced or solved or simply accepted in the present moment.

Nothing ever arises in your life that's not in the present moment. And the present moment you can deal with. It's just here and now.

Either you take action or you don't, but this is the present moment. But then you have a whole superstructure of the problematic, my problematic life that lives in your mind. And that's an incredible burden to live with.

And everybody lives with this burden if they have not awakened to the deeper dimension of the deep eye. They are trapped in their surface eye. It's a terrible prison.

I can sometimes watch people how they are trapped in their personality, and everything

they say and the way they perceive things is totally colored by the conditioning of their mind. They're identified with every thought that comes into their head. If you just question something, an opinion, they express an opinion, and you say, no, I don't think that's right.

And they immediately get defensive or aggressive or angry. Sometimes people get violent when you doubt their opinions. They say, no, you're wrong, wrong.

People sometimes kill each other because they can't agree on a subject. Why? Because you derive your sense of identity from thought.

An opinion is a thought or a group of thoughts in your mind that you identify with. When you identify with it, it becomes part of the ego. So we're talking here, of course, I haven't used the word so far.

We are talking about egoic consciousness. When you're identified with thought completely, you are in egoic consciousness. The ego is operating in you, and it pretends to be you.

So you are, spiritually speaking, asleep. You are a totally conditioned entity. And so every opinion that you have, anybody should question it.

This person is questioning your very sense of identity, and that's how you react. You feel threatened in your sense of identity. It's an absurd delusion, but millions live like that.

So the identification with mental positions is a very important part of the egoic consciousness. Now, does this mean as you awaken to the deeper levels, the transcendent dimension, does that mean you no longer have any opinions? No, it doesn't.

You continue to have opinions and, of course, thoughts also, but you do not derive your sense of who you are from those thoughts or opinions. Why do you no longer derive your sense of who you are from those thoughts? Because you have found something much more real, much more fundamental than any thought that tells you who you are.

A thought is, by the analogy I often use, is a ripple on the surface of the ocean. You as a personality, and the personality consists of the conditioning of your mind, you're like a ripple on the surface of the ocean, and you exist as this ripple. Some ripples are bigger than others, but it doesn't make that much difference.

Some ripples are even waves. They might have a private jet, so they have a, there's a wave, I'm a wave, I'm not a ripple on the surface of the ocean. And so the ripple considers, it looks at other ripples and feels uneasy, and it's never complete, and deep down it knows that its existence is short-lived.

So it hopes to become a little bigger ripple by looking to the future, because if I get this, that, or that, I'll be a bigger ripple, but it also knows deep down that the future that it looks to for fulfillment will eventually kill it, too. So the future is a two-edged sword. It promises fulfillment, but it really will kill you.

That's time. Well, we are all suffering as a physical entity. We are all suffering, of course, from that disease.

The prognosis is not good, because we all have this virus called time, and it's already consuming our bodies, and you don't have to wait long, and finally it kills you. They haven't found a remedy yet against time. So the ripple lives an uneasy existence on the surface of the ocean, looking for some kind of completion and fearing other ripples, or wanting to use other ripples.

Come, let's join. The two together, we can become a bigger ripple, but it probably won't work. And then, let's say, the ripple, in a moment of complete dissatisfaction with life, when it says nothing makes sense anymore, it finally comes to a stop in its incessant search for fulfillment, and it comes to a stop in its incessant doing, in looking to the next moment for some kind of fulfillment, and the ripple for a moment stops, but it doesn't stop because it has taken...

I don't know if this analogy still works if I continue with the ripple, but I talked about transcending a sense of self through taking in a substance. It frees you from a moment from this sense of insufficiency. The ripple feels a little bit better in just taking something, and it doesn't think about its problems anymore.

It doesn't always work, because sometimes it can awaken the pain body. Certain substances like alcohol can awaken your pain body, in which case, because it lowers your level of consciousness to an even lower level than your normal level. I'm not talking to you personally.

It lowers your level when you drink, lowers your level of consciousness to an even lower than the normal level, and then this gives the pain body an opportunity to completely take you over. But with other people, they become temporarily quite happy when they drink or take other substances. You can smoke.

It slows down your mind because, oh, and it feels so good. Your problem, the whole superstructure of problems begins to subside because you're not thinking about the problems. Therefore, they disappear.

So you have glimpses of self-transcendence, and that's why people feel drawn to it, because without knowing it, people are longing to become free of themselves. They don't know it, but there is a longing, and this is built into the evolution of the human being. This longing for self-transcendence is built into the evolution of human

consciousness.

Every human experiences it, but they look for a solution to this longing in the wrong ways, completely wrong places. So why is it wrong, then, to experience a glimpse of self-transcendence when you take in a substance? Because what happens is, yes, it frees you from temporarily, to some extent, from your egoic mind, but it takes you below the level of thought, where you habitually live.

You habitually live in the level of continuous thinking, thinking, thinking, voice in the head, talking to yourself, continuously commenting, this is the scientist. Oh, my God, look at this. Why can't he do this?

I should have done that. What's going to happen tomorrow? Oh, no, I can't think.

Well, yes, I should have said that. Why didn't I say that next time I'm meeting? Oh, look at this person, continuous.

Oh, it's horrible, horrible. And a substance takes you a bit out of that, but you fall below thought. You go, you're moving towards real unconsciousness.

You're moving towards sleep, so you can escape the self by falling below thought. But that is not, in evolutionary terms, that is not where we are going, because that would be a regression towards the state of an animal. An animal is totally fine with living below thought.

An animal does not have conceptual thinking. An animal manifests consciousness, but not conceptual consciousness. The dog manifests consciousness, but it does not have an opinion about you.

And also, the dog also does not have an opinion about itself. That's the amazing thing. Can you imagine that freedom of the dog?

It has no problem with self-esteem whatsoever. And even the most ugly dog has no problem with body image. Because the dog has not built a mental representation of itself, which is the ego, that consists of you telling yourself something about yourself.

The dog hasn't arrived there yet, luckily. That's why it's so liberating to be with a dog, because the dog has neither an opinion of itself nor of you. So it's liberating.

It is therapeutic to be with an animal such as a dog, because you can, by looking into the eyes of the dog, you can sense there is a consciousness there in the dog, but it's not a conceptual consciousness. There is a beingness that shines through the eyes of the dog, but there's not an egoic sense of self there. And so you feel, for a moment, you feel good when you look at, unless you hate dogs, because you were bitten when you were a child, then that's fine.

You look into the eyes of a dog and you feel, for a moment, you feel liberated even from yourself, this mental image. And you're, ah, so good. So some people are kept sane by their pet.

That's what I actually, millions of people are kept sane because there you have, I call them, I produced a little book with a cartoonist about, mostly about dogs, but some cats I need too. And the book is called Guardians of Being. I call these dogs Guardians of Being for Jung, because they represent being.

But it's not where we are going. It's wonderful to have these dogs, but we cannot regress. Well, theoretically, perhaps we could, but it is not our destiny in order to become free of unhappiness, to regress to a pre-egoic level, a pre-thought level consciousness.

We don't want to go there. This is not a human destiny. We could go even further.

The tree is even more deeply connected with being than the dog. The tree is rooted not only in the soil, the actual physical rootedness of the tree. When you approach a tree without the conceptual mind, you can sense that the tree is not only rooted in the soil, the tree is deeply connected with being.

It exudes a sense of beingness, of rootedness. It's a very wonderful emanation that humans cannot feel if they are too possessed by their conceptual mind. So you cannot, if you look at a tree and say, oh, that's an oak tree.

How nice. You haven't really seen the tree because you've only relating it through a mental concept. In order to experience and be with a tree, you need to let go of the mental concept and you perceive the tree, perhaps even touch it, but it's not necessary.

You perceive the tree. Perhaps there's sensory, also auditory perception. You can feel the rustling of leaves.

There's a breeze, perhaps even a sense of smell. And if you stay with it for a little while, you can sense its beingness. But why can you sense its beingness?

Because you have become still for a moment. For a moment, you're conscious, but not thinking. And that's the secret.

So we've just talked about falling below thought. And that's where the nature still lives on that dimension. And it's wonderful.

This is why nature, unless it comes into contact with humans, one cannot really say that nature is unhappy. The unhappiness exists in the human realm. That's where humans produce unhappiness.

And I would suggest that is the case because humans are transitional creatures between

the animal realm and something that we are destined to evolve into, which is the next step in human evolution. So this is a very difficult time for our species. We exist in between two realms, the unconscious realm and the possibility of transcending the egoic unconsciousness.

So here we have falling below thought through taking substances and so on, experiencing glimpses of self-transcendence by falling below thought, but we don't want to go there. Now the possibility arises, and that's the essence of all spirituality ultimately, of rising above thought, of transcending thought. Transcending does not mean that you no longer think.

It means you are able to think, but you are no longer at the mercy of your conditioned thought processes. You are no longer seeking yourself in the movement of thought. What arises is a new dimension of consciousness, which we could call awareness or presence.

Awareness is rising above thinking. And I'd asked you before to become aware of gaps between words, and this is the secret, the entry point is there. By becoming aware of gaps between words, for example, you become aware that in those brief moments, you are actually not thinking.

This is the key to the evolution of human consciousness, is realizing the possibility of, let's put it like that, of becoming familiar with that space of pure awareness where you are able to think, but you don't have to think. This is rising above thinking instead of falling below thinking. Rising above thinking, there's an alertness to it.

This is the opposite of what happens when you take in certain substances. There's a decrease of alertness. You become less conscious.

When you rise above thinking, and I would suggest to you that as we talk about it here, that it's not just the words, that become aware of your state of consciousness right now when you listen to these words and realize that in order to understand and recognize the truth behind these words, you don't have to think. You don't have to figure out in your conceptual mind whether what I'm saying is true or not. At a deeper level, you know it's true, but how do you know that it's true?

Because you experience, if only briefly, here and now, you experience that beautiful space of pure awareness or presence. Wow. So there are moments when you're actually, you're not thinking right now.

I can stop speaking now for 10 seconds. Now, when I stop speaking now for 10 seconds, do you need to fill that space by adding thought to it, or are you able to just be with that 10-second space without adding any thought to it? And then I'll ask you a question after that.

But right now, I will stop speaking for 10 seconds, and I will just do something that certain Zen masters do in order to remind their disciples of the state of alert presence. They go like this. One Zen master never gave any other explanation when he was asked to explain the essence of Zen.

All he would ever do is raise his finger and look at you. Please, can you explain the essence of Zen to us again? We didn't understand it yesterday.

So for 10 seconds, I'll raise my finger, and please don't count the seconds.

[Speaker 4] (1:00:15 - 1:00:16)

Okay.

[Speaker 1] (1:00:19 - 1:18:12)

Now, when you're not, did you disappear when you are not thinking, when you're not remembering your problems, when you're not remembering whether your life is a big success or a big failure, to take two extremes, if you think your life is a big success, you're in a state of temporary delusion, and just wait a little. Now, you may also find, because that sometimes in your daily life, you have moments when there is pure awareness, but you don't even know it. Now, throughout your daily life, you have brief moments when you're actually not thinking, but they may be quite short, but you have brief moments without wanting them.

Whenever you look at something, especially if it's something natural, like this might be the sky, or a flower, or a dog, but not necessarily even natural. It could be almost anything that does not immediately stimulate conceptualization like something written. So you look at something, let's say, especially you just step out of the building, you open the door, or you come into the building, and you open the door, and you step, and for a moment, something new enters your perceptual field.

Now, if you're very alert, in the first two or three seconds, you have to take it in, and you're not thinking. Then the mind kicks in, and calls it something. It says, oh, this is that, this is that, whatever the mind has to say about it.

It identifies it, it gives it, it attaches a label to whatever it is that you are perceiving. But in the first few moments, when something new enters your perceptual field, there is a moment of spacious awareness. You haven't interpreted it yet, because you did not have enough time to interpret it.

So there was a timeless moment of pure perception. And the more you have that in your life, it frees you very briefly from the egoic self, so you can continue to function without going totally insane. Because you have these moments, these brief moments of awareness.

Now, there are humans who almost never have them, but they are in a very serious state of mental dysfunction. So if you're not completely insane yet, and of course, all of you here have gone far beyond all that already. If you're not completely, continuously trapped in dreadful unhappiness, that means occasionally you experience these brief moments of awareness, but you don't even know it.

You might think, oh, this is caused by, let's say, let's say you witness something beautiful. Let's say you witness a sunset, and you go, ah, and you're really looking at that sunset. And for quite a while, the mind doesn't say anything.

There's a pure perception, and there's a stillness behind the perception. But all you're aware of is the perception itself. So when you then interpret it, you say, I felt so good because that sunset was so beautiful.

Another example, you might be engaged in strenuous physical activity, perhaps even dangerous physical activity. You might be surfing, or you might be climbing a mountain wall, or whatever it is, some dangerous or strenuous physical activity. And you feel so good.

You feel so alive. You only feel alive when you're engaged in that activity. So you get addicted to that activity.

Why? Because it frees you from yourself temporarily. And what does that mean?

It means while you're engaged in that activity, you are not thinking. You are just present. And so, but you don't know that.

You confuse the activity or the contemplation of the beautiful sunset, you confuse that with what caused that sense of being intensely alive. What was the cause of feeling so good in that moment? Well, you say, well, the sunset made me feel so good.

Or when I engaged in surfing, I feel so good. The surfing makes me feel good. That's not entirely true.

The deeper reason why you feel good is you are free of yourself in those moments. And what arises is intense presence. In that intense presence, you experience self-transcendence.

You are in touch with being. And then people get addicted to certain activities. Anything could happen.

Now the good news is, of course, if you enjoy certain activities or enjoy beauty in nature, it's wonderful. Just go into nature with all your senses alive and take in. It frees you.

It can also, if you're alert, it can free you from the problematic thinking mind. It can free you from yourself. And you take in the incredible aliveness that's all around you.

And you go in a state of astonishment and wonder. I think it was Plato or was it Socrates who said, philosophy begins with wonder or astonishment. And you go, oh, and what is wonder or astonishment?

In wonder or astonishment, you're not thinking and you're not even trying to think. You're just aware. And you're aware of it.

There's a depth. You're not just aware of what's on the surface of sensory perception. You're aware of something that is deeper than sensory perception, the intense aliveness that's behind all phenomena, all phenomena of nature, but ultimately all phenomena.

Whatever we perceive is a surface dimension of reality. There's something far deeper hiding behind the surface dimension of reality. So you take in nature and you go, wow.

So nature can free you temporarily. If you don't mistake the thing that you think frees you, it's not it. It frees you from your mind.

And because it frees you from habitual or obsessive compulsive thinking, addictive, obsessive, compulsive. These are good, three good words to describe most people's mind activity. Addictive, obsessive, compulsive, dreadful.

It frees you from that. And because it frees you from that, you suddenly feel good. Now, how do you feel good?

What does it mean? There's a deep sense of connectedness with, ah, let's return for a moment to the ripple, because we forgot about the ripple. Hadn't come to the end of the story of the ripple yet.

Because so far, the ripple is unhappy because it lives on the surface of the ocean. At some point, the ripple becomes so dissatisfied with what it can find on the surface of the ocean, it comes to a stop and it goes, ah. And it suddenly becomes aware there's more to it than it had thought.

There's more to it than meets the eye, so to speak, because what meets the eye is the surface phenomena of reality, sensory perception is there. So there's more to it than meets the eye. The ripple suddenly becomes aware that, oh, but it cannot define what this more is.

It goes, oh, it begins to realize that it's actually forever connected two and one with the ocean. And that's an enormous realization and liberation for the ripple. Wow.

And then perhaps the ripple is able to remain in connectedness with that sense of beingness or presence, even when it continues its ripple existence on the surface. It still operates as a ripple and yet no longer in the state of continuous fear, anxiety, dissatisfaction, regret, irritation, and all the things that make up people's lives and life

situation very, very unsatisfactory, not pleasant at all. And it can then begin to even enjoy its ripple existence on the surface of things, because the neediness is gone.

The neediness of needing some kind of satisfaction, ultimate satisfaction on the level of surface reality of the surface of the ocean. And the strange paradox is, or irony, is that once you, because you are the ripple, once you find the connectedness with being, the surface existence of the surface I becomes a more satisfying experience because the neediness is gone. You do still do things, create things, you are active, you still acquire new things, you learn new things, new skills, more knowledge, you have experiences, you have relationships, you travel, you experience a new place, you continue to explore the sensory realm, but it becomes a much more satisfying place because you are not looking to it for ultimate satisfaction.

That's a wonderful liberation. Ultimate satisfaction is inseparable, actually, from the present moment. And everything else exists in time.

There's a past, there's a future, but there's no satisfaction ultimately in past or future because they don't really exist in themselves except as thought forms. And that's an amazing thing. No, very few people perhaps have realized, or it's incredibly obvious, that the future does not exist except in your mind and the past does not exist except as a thought form of past, as memories.

Is that true? If it were not true, somebody would have experienced the future already. Some intrepid explorer would have arrived and said, I have found the future.

But nobody has found it because when you find the future, it's the present. Oh, and when you go into the past, it's the present. Even if you could time travel, everything you experience would still be in the present moment.

So there's only this. There's only this present moment. And in this present moment, this is the vertical dimension of life.

You go deeper. The rest is the horizontal dimension of life. One could even interpret the cross as a spiritual symbol, use Christianity and pre-Christianity.

The cross, the two dimensions, the horizontal, which is surface dimension, and the vertical, which is now. So this is taking your attention into now, is inseparable from present moment. The consciousness that you are, the awareness, the consciousness, the essence of who you are is inseparable from the present moment.

In fact, in the deeper sense, it is the present moment. You are the present moment in its deepest sense, where everything unfolds. The one thing that doesn't change.

However, the habit patterns of the mind, we have inherited mental habits of being identified with thought forms, identified with external things. There's a gravitational pull

that the mind has. There are few things you can do when you realize that you've become trapped again in the conceptual mind.

The moment comes, and whenever you become unhappy, that can be a little unhappy as a generic term. It could be even the slightest irritation is already a form of unhappiness. Then you could have huge forms of unhappiness.

You get very anxious, you get very depressed, you feel guilty, you feel grievances, you've all kinds. Whenever you become unhappy, it could be a little alarm bell that says, you've lost the present moment. Okay, but okay, where is it?

Or the mind says, I can't be bothered with the present moment, I'm too unhappy. Oh, don't come to me with all that spiritual stuff. I'm unhappy.

Let me be unhappy. I love it. I really want to talk about it more.

And if possible, I want to make you unhappy too. So you found, how do you get when you're trapped in there? Yes, you need to know, okay, I'm trapped in unhappiness.

And then there's a possibility of getting out. Although your mind might tell you, there's no way. I don't even want to get out.

I'm totally justified in being unhappy. Don't talk to me about freedom from unhappiness, I don't want it. But if you know that you don't want it because it's dysfunctional, it makes your life miserable, okay, then there's still a gravitational pull of the mind.

Something you can do then is use an anchor, use an anchor for the present moment. And there are various things you can do. The anchors that can take you out of the conceptual mind, the thinking mind, so that you can become aware.

The anchor is, could be sensory perception, or it could be, as I call it, the inner body. The inner body becoming aware of the inner energy field of the body can be a wonderful anchor for being present. And that can be either meditation in itself, or it can be something that even in your daily life while engaged in some other activity, you can still have some attention in the inner energy field of the body.

And that keeps you present and takes attention away from thinking without falling below thinking. You remain, rise above thinking. And that's a very powerful way of stepping out of the conditioned mind.

So it's good to remember that and closely associated with that is breathing. Whenever you breathe, you're aware that you're breathing, then you're not, this is an amazing thing, when you're aware that you're breathing, you're not thinking. One conscious breath, follow the breath with your attention, in and out.

During that brief moment, you're not thinking, you're just aware. If you're thinking,

you're not following the breath with your attention. You can either think or breathe consciously.

These are little devices, I wouldn't even go so far as to call it techniques, things you can do in order to step out of the conditioned mind.

[Speaker 3] (1:18:35 - 1:18:42)

Our program continues with session two, meeting the aliveness within.

[Speaker 1] (1:19:02 - 1:20:54)

Now, Kim is going to do an inner body meditation with you to see if you can go deeply into that energy field, step out of the conceptual mind. And she will bring a little bit of yin energy to this stage. Perhaps I'm a little bit too young tonight.

The meditation will be for 30 minutes, and I hope that many of you will come back. Now, it's possible that some of you have already had enough, you may not want to come back. But if you do come back, I would suggest that in the next part, when I come back to here, we will go more deeply into the experiential realization of space consciousness, of the deep eye, and what else this is about the most important thing in your entire life.

So also, I suggest that you, in the intermission after the meditation, I would recommend that you do not fall below thinking by intake of intoxicating beverages. So that you don't come back here and in a state of having fallen below thinking and fooling yourself thinking that you have risen above thinking. I invite Kim now to come and do this inner body meditation with you.

And I'll see you again in the present moment in a little while. Thank you.

[Speaker 2] (1:21:03 - 1:47:05)

Good evening, everyone. So I was asked to do a 30 minute meditation. And I have to admit, at first I thought 30 minutes.

You know, it used to be 20 years ago, 30 minutes was nothing. But with the wonderful invention of the internet and these devices, apparently the attention span of people, and especially the younger generation, is getting shorter and shorter. They have now done a study where the attention span is now 10 minutes.

But I'm with advanced souls here. So 30 minutes will be like a breeze. It'll be like nothing.

And it'll now be perhaps 27 minutes. So we'll be doing an inner body meditation. And Eckhart calls it the inner body, that feeling of aliveness within.

In Sanskrit, it's called prana. In Chinese, it's called qi. It's your life force.

And it's the purest life force energy arising out of stillness, out of the consciousness that you are. And so with this inner body, when you can access and feel the inner body, it acts as a bridge to stillness, and as a bridge to the manifested world. Because this life force is still we can call a form, but it's the purest life form.

And it's a creative life form. So when we access this inner body and begin to feel it in everyday life, it changes your entire way of being in this world. I'd like you to find your comfortable seat, whether that means, you know, you're sitting back in your chair.

But if you'd like, if you tend to maybe you think you might fall asleep, then you could sit forward up onto your chair, so you're not leaning back on your chair. And your feet are flat on the ground. And your palms could be face down or face up on your lap.

Welcome. Okay. So closing your eyes, if you wish.

Sitting up tall. Feeling your feet on the ground. Feeling your hands on your lap.

Become aware of your breathing. We're not changing our breath, but just be aware of it. How are you being breathed in this moment?

And you may notice as you become aware of your breathing, perhaps it deepens all on its own. You're aware of your inhale, and the belly expanding as you inhale, and aware of the exhale. And perhaps you're aware at the end of the exhale, just a small gap before the next inhale.

If thoughts arise, you just notice them and let them go. As if they're like balloons with helium in it, a thought arises and let it go. And bring your attention to your body, the physical body.

Noticing any tension, tightness, or perhaps pain. And drop those labels and just simply feel the sensations. And scan your body from head to toe and relax every part of your body.

Returning your attention to your breath as you take a deep inhale and exhale. And at the bottom of the exhale, let's hold the breath for perhaps a count of three or four, but without counting, allow the inhale to come naturally. And pay attention to your abdomen.

Being aware of the abdomen, perhaps you feel a sensation in there. Perhaps you feel a warmth. Inhaling and exhaling.

Holding and inhaling. And dropping any thoughts that may arise. And even dropping the concept of time.

Your time is man-made. Become aware of this moment. The only real moment there is.

This warmth, this sensation, this tingling in your belly region. It's the inner body. Allow it to expand throughout your whole body.

If you can't feel it in your body, let's see if we can feel it in our hands. Lifting your hands away from your lap, holding your hands up so it's not touching anything. You can ask yourself, how do I know I even have hands?

And then drop the label hands and simply feel. Keeping your awareness on your hands and bring your awareness to your arms, your forearms, your elbows, your upper arms. How do you know you even have arms?

Drop the label and feel. And feeling your hands and your arms together. And bring your awareness to your shoulders.

How do you know you even have shoulders? And if you can't feel your shoulders, don't worry about it. Maybe draw your attention back to your hands.

Hands are the easiest to feel the inner body. Just keep your attention on the inner body. And be aware of your shoulders, your arms, and your hands together.

If your hands get tired of holding them up, just lay them on your lap. Rest them for a few moments. Then raise them again.

When you feel ready, bring your attention to your feet. Feeling your toes, feeling your arches, your heels, the tops of your feet. Feel your feet, your hands, your arms, your shoulders together.

And bring your attention to your legs. Feeling your calves, your shins, your knees, your thighs. How do you know you have legs?

And feel your feet, your legs, your hands, your arms, and your shoulders together. And again, don't worry if you can't feel that. Just return your attention to your hands or to your abdomen where you can feel the inner body.

And bring your attention to your buttocks, your hips, your hip flexors. And bring your awareness to your hands, your legs, your arms, your shoulders, your feet, your buttocks, your hips together. You are the stillness.

You are the life force. Become aware of that. Feel it within you.

Now bring your attention to your upper body, your front body, and your back body. So you're feeling your belly, you feel the chest, you feel your spine, your shoulder blades. Now connect your feet, your legs, your buttocks, your hips, your torso, your back body, shoulders, arms, and hands together.

And bring your attention to your head, your neck, your ears, your face, your eyes. How do you know you have a head? How do you know you have a neck, eyes, and nose, and mouth?

Remember if you can't feel your head, just go back to a part of your body you can feel. And now feel the inner body as one energy field in your body. Connecting all the parts of your body and dropping the label that they're parts.

And just feel your inner body as one energy field. This is your prana. Your life force.

The creative energy arising from the stillness within. You can lower your hands down to your lap if they're not already there. So we're aware of the form dimension, the form of breathing, the form of your body, the form of the occasional thoughts that may arise or emotions that may be there.

And become aware of sounds, the form of sounds. So the awareness of the form dimension. Now let's become aware of the formless dimension.

Become aware that you are aware. You can even ask yourself, who or what is aware, but don't answer it with the mind. Just be aware of awareness itself.

Where form and formlessness exist together and you are the awareness of form and stillness. We enter the timeless dimension. We gently open our eyes and we come to the time dimension where the 30-minute meditation is complete.

When you're in the timeless, you're not even aware of time. It's just the present moment. So I invite you to practice the inner body meditation.

This is your portal to stillness. Thank you.

[Speaker 1] (1:47:36 - 2:10:37)

Conscious sitting down. Now you're all spiritually advanced, which means you're not waiting for the next thing to happen all the time, which would be the normal state of consciousness. If one had to define the normal state of consciousness, one could virtually say in that state, you're always waiting for the next thing.

And when it comes, you start waiting for the one after that. Denial of the present moment, it's a mind pattern. And it's quite amazing when you become conscious of that, that you always live for the next moment, which could be a minute from now, or it could be a year from now, or next week, or tonight.

We're not saying, obviously, you cannot make plans for the so-called future. Of course, you need the future. We needed the future to meet here.

We did not meet here accidentally. It would have taken a long time to get us together.

When the universe brings us all together, then we will meet at the Albert Hall.

We just don't want to create any future plans. For practical purposes, you need the future. But to live more effectively, more harmoniously, to be in connectedness with a deeper essence identity, you need to bring the vertical dimension into your life and continuously be aware that you, one could say, inhabit two dimensions.

One is the dimension of form here, the horizontal dimension, and more vitally important is the vertical dimension, which is presence. So this implies present moment awareness to make that part of your normal, everyday existence, so that you're able to increasingly live in the present moment. That almost sounds paradoxical because increasingly implies time, but that's how it is.

We're bringing, we're having the horizontal, we're talking from the perspective of the horizontal dimension about the vertical. On the horizontal dimension, everything is subject to time. That's where time operates.

In the vertical dimension, there's only ever this moment. Nothing has ever happened in the past. Is that true?

It must be true because nothing can happen except in the present moment. So present moment awareness is the entry point into that transcendent state of consciousness. They're virtually inseparable, so that is the portal.

Present moment awareness is, what does it mean? How does it work? Well, you're becoming aligned with the present moment, becoming friendly with the present moment because it's all you ever have.

It's all there ever is. Whatever form it takes, the form it takes changes continuously. Everything changes, is subject to change in time, but it all unfolds in the present moment.

So you step out of egoic consciousness the moment you step into present moment awareness, which may start with suddenly becoming aware of your surroundings more acutely, not just peripherally aware as in a normal state of consciousness. You're kind of aware enough not to bump into things, but not more than that because your consciousness is continuously absorbed in mental processes. A lot of them add nothing useful or enjoyable to your life.

I mean, if these mental processes had a useful purpose, and some of them do, but most of them in the normal state of consciousness do not fulfill a useful purpose, except that they keep the ego going. When you worry, there's no useful purpose behind it. You cannot find a solution to your so-called problems by dwelling on them mentally at three o'clock in the morning when you're lying in bed.

Oh my God. And so in the unconscious state, you cannot tell the difference between reality, the isness of things, and your interpretation of the isness of things. So you continuously add something to the simplicity of the present moment that is determined by the conditioning of your mind.

Now, if you only take one thing away, I hope you take many things away, but ultimately all these things point to one thing anyway. So you take one thing away, and the dysfunctional way of adding unnecessary mental baggage to the present moment, for example, when you're in a situation that causes you seemingly, let's say, a mild form of unhappiness, irritation. What's going on here?

You have to wait for something. How many times human beings are waiting for something? There's so many occasions when you're waiting for something, and often you get irritated because they are keeping you waiting.

They're keeping me waiting. You wait on the phone, talking to your bank, to your insurance company. There's no human being you can talk to.

There's always machines, and you get irritated. You're at the airport waiting in line. Your flight is canceled.

It's painful, small pain. Then comes bigger, bigger pain is possible. You lose something.

Your car got stolen, whatever. Your bicycle has a flat tire, all kinds of weird things. I used to travel many, many years ago on the Tube in London.

For quite a while, it was a source of suffering for me. I don't know how it is now, but I had to take the northern line, and at the time that was considered particularly unpleasant. I don't know if that has changed or not.

They called it the misery line. At 29, I went through this weird shift in consciousness. Nothing had changed externally in my situation.

Before, the northern line was a source of suffering, and then I suddenly noticed to my surprise, I was sitting again after this shift in the northern line. I was sitting, or was I standing? It was more likely standing.

It's been a long time ago, and strangely, I realized this isn't as bad as I thought. I'm actually feeling quite peaceful. That's weird.

I'm on the northern line, and I feel peaceful. How is this possible? It's crowded.

The trains are overcrowded, and sometimes you have to, and I didn't realize at the time the mechanism behind it. Why was this the case? Only later did I realize it was a very simple fact, and that was I did not add any mental baggage to that present moment.

I did not interpret it in any way, whereas before, I interpreted it in a very negative way, which, of course, one would say, well, that's a very natural thing to do. Of course, you're hot. The air is bad.

The trains are overcrowded. You have to wait for too long. It's just a dreadful experience.

I don't want to be doing this for the rest of my life, but I have probably stuck doing it for the rest of my life, mental commentary, and so I was on the northern line without adding any mental commentary to it. I was just there. It was still just as hot, just as unpleasant smell, and long waiting periods, overcrowded, but where was the unhappiness?

In fact, it felt peaceful. It took me a while to understand why I felt peaceful. This is so weird, and later I understood, oh, I didn't add any more mental commentary to this moment, and then I realized what had made me unhappy ultimately was not the situation.

It was the narrative that my mind created around the situation, and that was a revelation. The narrative makes you unhappy in most cases, not the situation itself. When you realize that, then suddenly you have a choice.

Before, you didn't have a choice. Your inner state depended upon external conditions. You were at the mercy, your inner state was at the mercy of external conditions, what other people say to you, what other people do, where you find yourself, what you're doing, what's happening around you.

You're continuously reacting, and you're continuously creating a narrative for that situation, and in the unconscious state, which I was trapped in, of course, obviously, for many years, you cannot tell the difference between the is-ness of the situation and the narrative. They become a single thing, so you haven't separated the two, so when your mind is telling, this is a dreadful place to be, and I have been doing this already for two years, and I probably have to do it until I retire, and how my life is so, it really sucks, it sucks. And whatever, very complex, sometimes very complex narrative, it makes you, the body reacts to the narrative and feels very unhappy.

The emotion reflects the narrative, and an unconscious person cannot separate the is-ness from the narrative, they are experienced as a single phenomenon, so you're not actually experiencing reality, you're experiencing reality through the veil of your conditioning, so it gets completely distorted, so you add suffering to that moment. Then comes, once you realize that, you can actually experiment if you encounter a situation that causes you whatever form of unhappiness it may be, how would I experience this moment if I did not add any narrative to it? Let's just figure it out, and then that moment, you say, okay, I'm not adding anything, there's just this moment.

Now, in order to be in this moment without a narrative, you need to be present, and to

be present, it helps to be in the body, for example, because you're present with every cell of the body, you're not just present with your head, you're present with the entire energy field of the body, can sense the aliveness that pervades the entire body, and that's the sense of presence, you're present, that can become the anchor, and then the compulsion to add a narrative isn't there anymore, because you've consciously taken away attention from the mind, and you've put it into your body, which is consciousness, and then you're able to be in the same situation, and simply be there and watch it.

So, let's get back to the northern line, you're sitting there, or standing there, hanging on to the thing, and your mind isn't saying anything anymore, it says nothing, there's just the bare facts of, yes, it's not pleasant, the body's, you're feeling hot, and that's all that's left, but that's not unhappiness, discomfort in the body, feeling too hot is not unhappiness, you're just there, whoa, and then you realize you've separated the is-ness from the narrative, and then you do it again, next morning, you get up, you open the curtains, and look out of the window, and if you're in England, it's probably raining, and your mind says, not another miserable day, I can't stand it anymore, and then it carries on with associated negative thoughts that may not have nothing particularly to do with it, but once you've said to yourself, not another miserable day, I can't take any more of this, how many more days do I have to experience this, life is awful anyway, and it goes on and on, and you don't know what you're doing, it happens to you, the narrative you had, you never chose it, the narrative happens to you, the thinking happens to you, you don't think, thinking happens to you, and then, so you're onto another miserable, okay, how would I experience this without adding any narrative, you open the curtains, and you can see maybe a bit of sky, raindrops falling, maybe on the windowpane, oh, is that so bad, it's fine, that's what is, it's rain, plants are happy, but you don't even have to tell yourself that, you don't have to tell yourself anything, you're not convincing yourself, we're not talking about convincing yourself mentally that this is actually okay, no, no, we don't want to lie to yourself, you have to go beyond that, you don't want to replace one narrative with another narrative that's a bit more, it sounds better, and then you have to make an effort to believe in the second narrative, instead, well, how do you experience this without it, oh, great, but you will notice it's, these are all moments of just being aware, you're aware, and then there's whatever it is that you're aware of, you're aware, and you're aware of something, now, your sense of identity, your sense of I, your sense of who you are, is no longer derived from that which you're aware of, it's derived from the awareness itself, that is the shift, and the awareness itself is always the awareness, no matter what the awareness is aware of, so the awareness could be aware of a gray, so-called miserable day, if you want to attach a label to it, but it's not, it's just is, or it could be beautiful sunshine, you could be somewhere in a different climate, and the sky is blue every day, the sun shines every day, and then you're aware of that, but if you had a narrative, after three months of sunshine every day, you would open the curtains, you would say, I can't stand another hot and sunny day, please give me some, I'm longing to get back to England, so if you're, the awareness remains the same, what you're aware of

changes, but the, where you derive your sense of identity from has shifted from that thing that you're aware of, which could be a situation out there, it could be a thought, to the awareness, and that is an enormous liberation when you discover your ability to experience life, which is the present moment, without a narrative, unless you need some kind of interpretation in order to communicate something to another human being, the enormous freedom therefore comes, but you not only do it in, let's say, challenging or somewhat unpleasant situations there, it's of course doubly important, because then you realize the unhappiness is created by the mental commentary instead of the situation, the situation may be unpleasant, but there's no unhappiness in it, unhappiness is something else altogether, and this is what the Buddha meant when he used the term dukkha or suffering, the dukkha isn't in the situation, the dukkha is mind made, but you don't just wait for a situation that is challenging before you drop the narrative, you can drop the narrative in simple situations when you're simply perceiving something, or you're simply, let's say you are drinking a cup of coffee somewhere, you're sitting somewhere drinking a coffee, you're having a cup of tea, we're in England, tea, so you're drinking a cup of tea and you're looking around, and not many people, by the way, unfortunately with our advanced technology, technological devices, not many people anymore sit in a cafe looking around, you might have noticed almost nobody sits there and goes, no, everybody looks at something else and it's in their hand, and it draws their attention onto the screen, and that's when they are not here at all, they're not present at all, so we have to be really careful with these addictive things, which are an extension of the mind, created by the mind, the clever mind has created an extension of itself as a device, in order not to lose control over you, and it's working, so just as I briefly mentioned before, I carry on with the cafe, sitting there, be very much aware of how often you interact with your device, has it taken possession of you, or are you using it as an instrument, the same applies to the mind, has the mind taken possession of you, which is the case with all unawakened humans, they are at the mercy of their mind, is the mind running you, is the mind possessing you, or are you able to use the mind, now who are you, when I say you, you are the consciousness behind the mind, it's not separate from the mind, the consciousness is the ocean, the mind is the ripple, the consciousness is the ocean, but the ripple of course is not separate from the ocean, it just looks separate when you look at the surface, and you can only use your mind when the awareness that you are uses the mind as an instrument, and it's beautiful, without awareness, you are at the mercy of the conditioned mind, it's a dreadful state, it's a transitional state, and now imagine millions of humans, as is still the case, although more and more are awakening, but it's still a small minority, millions of humans living in that unconscious way at the mercy of the conditioning of their personal mind, and part of their personal mind is the collective mind of whatever culture, cultural surrounding they live in, their mind is conditioned, millions of humans living in that way without awareness, imagine what kind of world they create, what kind of problems they create, what problems they create, people create in their personal lives, through dysfunctional mental activity that they're not aware of, because they're at the mercy of it, and the

havoc that's created collectively by the collective mind of humans, all you need to do is watch the news tonight, and you see manifestations of the collective human mind, and it creates this kind of so-called reality, so the solution lies, of course, in the transformation of human

[Speaker 4] (2:10:37 - 2:10:44)

consciousness, so that we are no longer at the mercy of the collective mind and its reactive modes, and so on.

[Speaker 3] (2:11:10 - 2:11:18)

Our program continues with session three, intense aliveness, astonishment, and wonder.

[Speaker 1] (2:11:35 - 3:07:01)

Be aware of the devices, so that they don't possess you, because they are extensions of your mind, and it's, they're also extensions of the collective mind. Use them when you need them, but this habit of when you're not doing anything in particular, immediately they get this thing out of their pocket, and look, they're not, there's nothing to look at, but they have to, there's some reason everybody else is doing it, and it seems to be calling to you, just look at me, you must look now, and you might even get little noises it makes, because somebody has posted something on Facebook, something really important, they're in a restaurant, and they take a picture of the soup, Instagram, what all these kinds, Twitter, what's the latest tweet, what's he tweeted now, you know who he is, I can't believe it, this time he has gone too far, well, he went too far yesterday too, and last year, and then people experience emotions when they interact with this, and then they have to reply to somebody who posted something, you, you bastard, you cunt, they've never met this human being, the human being is a cipher, just an absolute abstraction, little letters, and then they are attacking somebody they've never met, insane, so you need to be really conscious of how often, and to what purpose you interact with the device, it has some wonderful uses too, obviously, you can send text messages too, might be important, occasionally, some text messages are important, probably, well, five percent, not three, two percent of all text messages sent maybe have some importance, so nobody sits anymore in a place, just in a waiting room, for example, at the doctor, or in a cafe, or on a train, or on a bus, no, they're all here, but you don't have to, you can use that moment and practice, present moment awareness, again, perceiving the world around you, without labeling the world around you, that's a wonderful practice, in order to practice, you need to be alert, there needs to be, you need to be above thinking, you don't want to be below thinking, above thinking, and so you look around, now, this alertness you can feel in every cell of the body, you sit there drinking your tea, and you just look around, people, they're all on their phones, but that's okay, you drop the labels, you say, look at these people, how unconscious they are, I'm the only one not on the phone, you have to be really alert, because very easily, you can

have, again, a conceptual reality for yourself, the moment you believe, you create a thought form, and it gives you a sense of self, you're drawn back into ego, and ego is always comparative, it compares me, which is a mental creation, me and the others, now, how do I rate, here's me, and there's the others, the ego attempts superiority or specialness, when it compares itself to others, if it cannot find superiority or specialness, it feels very uneasy, and diminished in its sense of self, so very unconscious people are totally possessed by this mental entity, this ego, and so whenever somebody either has more than you, or knows more than you, or can do more than you, or looks better than you, according to how you interpret their looks, has a better body than you, better looks than you, better clothes than you, or is so knowledgeable, you feel inferior, the ego feels diminished, but no ego remains diminished for very long, because the ego will immediately create, it's all automatic, it creates a narrative in order to compensate for its diminishment, so if somebody drives by in a Bentley, and you are on your bicycle, and there he goes fast, and you got, almost hits you, and then you or your ego looks at it, and feels diminished, here I am on this bicycle, and this guy's in a Bentley, you feel the ego is shrinking a bit, but not for long, the ego immediately will formulate a narrative, and say, you can see he's obviously a corrupt foreigner, and you can see how, I mean, just look at him, you see how unconscious he is, and I mean, look, he needs to buy this just to show off this absurdity, such a primitive stage of human development, and here I am, I attach no importance whatsoever to big cars, I'm more spiritual, obviously, than all these people, okay, the ego repair mechanism has worked again, it creates a narrative that feels, oh, the ego, it's better now, even in simple things, somebody shouts at you in traffic, happens quite often, people seem to get even more unconscious than they're normally when they're driving, somebody shouts at you, and you feel injured in your, even a simple thing like you idiot, it hits the ego, me idiot, and it takes two seconds for the ego repair mechanism to jump into action, and then it forces you to shout something back that's even worse than idiot, and with that, the ego has restored itself and feels better for a while, but it will spend another 10 minutes thinking of other things that it could have said, and it's when you see the craziness of the normal state of consciousness, it actually can be amusing sometimes, the ego does not like to be laughed at, so if anybody is angry right now, then it's your ego being angry, the ego does not like to be recognized, so all kinds of narratives it creates, and the favorite thing it ego does is it creates a narrative that emphasizes the otherness of other people, it emphasizes that these are not other, they're therefore inferior to me, now another, oh yes, this is very important, because it could be a pattern in one or two of you, most of you have overcome the ego of course already, now it may be the case that the ego doesn't have, it may be at a loss as to where to achieve superiority when it compares itself to others, I had that for a while, my ego was struggling in my late teens, my ego was struggling, it couldn't find anything to feel superior about, my body wasn't particularly good-looking or strong, couldn't compete with most other bodies, so I felt inferior, wasn't good-looking, so I felt inferior there, didn't have any money, they didn't have a family history going back several generations, eminent descendants, no, I

couldn't even remember beyond my grandfather, who were they, I don't know, so didn't have social status, okay, what do I do, and then I was coming to England, there was still at that time even more of a class system than now, who am I, nobody, there's all these people with their wonderful accents and possessions, and some have titles, and oh my God, and well, eventually I found something, I say, okay, I can become an intellectual, and I can actually defeat these people by being more knowledgeable, and that for a few years it worked until it became more and more unhappy, and then it stopped working, ego people think of it in terms of always feeling, I'm the biggest, I'm the best, I'm superior to you, that's only one aspect of ego, specialness can be achieved in another way too, and that is if you don't have anything that you can compete with others in looks, possessions, knowledge, abilities, and so on, the ego will form a mental image of, I'm a victim of either a group of people, could be my parents, who were so unconscious, my whole life was destroyed already in childhood because my parents were so, or it could be other groups of people, you see, I'm a victim of such and such a group of people, oh, that's wonderful for the ego, a victim identity is a very strong identity, if I can be a victim, I'm not denying that people are victims, and have been victims, and continue to victims of other, in this unconscious world, obviously it happens all the time, what we're talking about is deriving an identity from things that happened to you personally, or to you if you feel you're part of a collective egoic entity, to acknowledge that these things have happened, good, but to derive a sense of self that is based on that, strengthens your ego enormously, and therefore is a recipe for unhappiness and dysfunction, so that we have to be very careful of victim identity, now in what way is a victim identity superior, because we are talking about the ego's need for specialness, well it is obviously when you're a victim, you are obviously morally superior to the others, to the perpetrators, or whatever, or those who don't recognize your victimhood, you are immediately morally superior, ah, I'm a much greater victim than these people, okay, great, it works, very, so you have to be, whenever you form a mental image of who you are, a conceptual sense of identity, and then derive your sense of self from that, it's ego, a mental, carrying around a mental image, it all started obviously with, in ancient Greece, it's a myth, probably this man called Narcissus didn't, whether he existed or not, we don't know, there was a man in ancient Greek mythology called Narcissus, which is where narcissism comes from, obviously, Narcissus was a happy young man, until he saw his image in a pool of water, that was before mirrors and before selfies, obviously, so, so he saw his image in a pool of water, the way I interpret it, that was the world's first selfie, and he saw himself, and he said, wow, I'm so beautiful, he couldn't look away, he fell in love with himself, and then he became very unhappy, and after that, his life became very miserable, there are different versions of the story, but nothing good happened after that, so this points to something in the human psyche, it's the arising of the human ego, it is a mentally constructed image of who you are, so you're no longer just yourself, you begin to have a relationship with yourself, which means there are two of you, I love myself is obviously better than I hate myself, but you still have a relationship with yourself, because you carry a mental image, and you call it me, or you

might add me and my life, and so with narrative of me and my life, you walk around the world, and your identity is your life situation, and your past, my life, and every life has a heaviness to it, there are things that happen that shouldn't have happened, but they did, and so you hear people saying things like, when I was 18 or 20, I imagined my life to be very different from what it is now, something really went wrong there, along the way, something went wrong, but there's nothing I can do now, I can't put it right, it's too late now, oh my God, let me tell you about my life, there's a heaviness to it, oh dear, and you don't realize it's a mental abstraction, it's a narrative in your mind, there are millions of people suffering dreadful unhappiness on a daily basis, by not realizing that what makes them unhappy is a narrative that they have created in their mind that they call I, or me, and they call it my life, and they carry this very unhappy narrative, it's based on the past, on things that happened, or your interpretation of things that happened, and those get mixed up, and sometimes the interpretation has very little to do with what actually happened, but that doesn't really matter, it's a narrative in the mind, and that becomes the basis for a person's sense of self, a very unhappy sense of self, and you experience year after year, you experience the pain of being yourself, the pain of having to live with that heaviness, and it's a dysfunction of the human, it's called normal, when you go to the movies, almost every character in the movies is suffering from it, so it's so normal, people don't question it, but it's dysfunctional, and that's why I sometimes say normal equals insane, it's a somewhat radical statement, but there's a lot of truth in it, it almost sounds like, what was this, the last person I saw at alternatives in the church was RD Lang, the anti-psychiatrist, he was completely drunk when he gave his lecture in the church here, but people thought his talk was so complex, they just couldn't understand it, but he said his basic belief was the so-called insane people are more sane than the so-called normal people, he said the normal people are actually insane, and many of the so-called insane people are actually sane, that's a little bit extreme, but there's some truth to it, and the truth is that the normal human state of consciousness, which I've just been describing, is very dysfunctional, not a hundred percent dysfunctional, because then the whole world would have collapsed, but has a very strong element of dysfunction, which is reflected in world history, and is reflected in the evening news tonight, and on the internet, so to become free of this compulsive labeling and narrative forming tendency is a vital part of the awakening of consciousness, and now after this diversion, let's go back to the, you're sitting in the cafe, you're drinking a cup of tea, and you are the only one who is not looking at the device, you're the only one who is just there looking around, and you're observing, all your senses are alive, and you say, I don't need to label anything, I'm just observing, and you become alert, and you look around, you can do the same thing here now, just you're alert, you look around, and the amazing thing is you don't need to immediately conceptualize everything, it's a lie to think that you need to always immediately find some kind of interpretation for everything, the world is much more enjoyable, and you can look more deeply into things, into other humans, into natural things, if you refrain from this compulsive conceptualization of everything, so how do you perceive things when you are not compulsively labeling things, oh, so you're

looking, and there's a human being, they're talking, they're on their phones, you allow this moment to be as it is, but at the same time, and this is a vital part of present moment awareness, at the same time, you're not just aware of what you're perceiving with your senses, you're also aware of yourself, that's the key, now what does that mean, to be aware of yourself, it's not your habitual self that is the conceptual identity in your mind, it's not that self, you're not aware of yourself as the person or the personality, but a deeper level of yourself, the deep I, the space consciousness, now what's that, that's consciousness itself, and what's that, how do you experience that, consciousness itself is experienced as, one could say, alert stillness, there's an alive, alert, still space, and against this alive, alert, still space, the sense perception happens, and the alert still space does not interpret them, doesn't need to, there is a deep knowing in there, there's a deep looking in there, there's a deep sensing of even that which is beyond the surface phenomena of sense perceived reality, there's a deep knowing, but it's not a conceptual knowing at all, and this is actually, whilst wonderful practice, whenever you can, practice sense perception without imposing any labeling on what you're perceiving, unless you need a label in order to communicate something to someone, there are situations when you need labels, that's beautiful, you're using your mind, the mind is not using you, you can use your mind much more effectively when you are connected with that which is deeper than the mind, which is the unconditioned consciousness, so just the ability to perceive without needing to label, so you practice that, and when you're being challenged, like I gave some example of challenging situations, you're waiting, it's not happening, you're losing something, something goes wrong in your life, you miss the plane, or something more serious happens, you have need to go to the doctor about something, you lose all your investments because Brexit might happen and the economy will collapse, that you are connected to a collective situation too, because your life situation is partly personal and partly collective, and so it's not imposing a narrative as much as possible, it's the most wonderful sense of freedom that suddenly arises in you, and you don't need to do that anymore, and you begin to practice that more and more, and then you can be in this world in that state of innocent perception, innocent just means that there's a clear space, perhaps this is why Jesus said, unless you become like little children, you cannot enter the kingdom of heaven, now children are at a pre, very young children at a pre-thinking stage, especially before they learn language, concepts, one year olds are, they can see they are conscious, but they don't have opinions yet, they don't have thoughts about you, in that sense they are still a bit like the dog, the dog looks at you and does not judge you, the one year old baby looks at you and doesn't judge you, it doesn't have concepts yet, it will get them very soon, but at that moment, so that open perception, but that perception is pre-thinking stage, but Jesus mentioned that because he needed to find examples from people's own experience in order to point something that was as yet beyond their experience, so unless you become as little children, so that's, there's a one year old, how does a one year old look around the world when he's not wanting something or crying, when he's, the one year old is just like this, so the one year old would look around the room, no he doesn't know, he or she doesn't

know anything, doesn't need to know anything, but he perceives, and then you look into their eyes and you're, oh what a beautiful thing, and something touches you deep within, what is it that touches you, the being is still easily revealed through the baby's eyes, it's not yet obscured by conceptualization, so what shines through the baby's eyes is the being, and that touches your own being beyond your ego, and for a moment you feel liberated, but you don't know that that's what's happening, you just say, and then the mind comes in and says, oh that's a lovely baby, yeah, but before the mind came in, you actually experienced something, you ultimately experienced yourself, the baby reflected something back to you, which is consciousness itself, but we are not regressing to that stage, we transcend the thinking stage, and then there are certain similarities with the pre-thinking stage, but there are also huge differences, because when you transcend the thinking stage, there is a deep knowing, you know a lot of what you see, but it's no longer conceptual, and that's the arising of wisdom, wisdom is a deep knowing, but it's not analytical knowledge or knowing, you don't cut things up into little pieces, it's non-conceptual, it can only arise out of awareness, and awareness then looks at a situation, awareness looks at a person, without conceptualization, and there's an intelligence there that is far greater than the conceptual intelligence, it's not totally separate from, but far greater than the conceptual intelligence of the human mind, and so you need to get in touch with that, then you get the source of wisdom, wisdom was so highly valued in ancient times, the word philosophy itself means the love of wisdom, philosophy, the love of wisdom, that was in ancient times, the ancient Greek philosophers were concerned with mainly that, and what the world needs desperately now, is the arising of wisdom, it can only come from the unconditioned consciousness in the human being, the world does not need more conceptualization, or even more knowledge, there's so much knowledge already, it's not, more knowledge is not going to save the world, it can, in fact the opposite would be the case, the world needs wisdom, the wisdom arises in the individual, it is not only wisdom that arises from there, also a certain, a sense of oneness with other humans, a sense of deep connectedness with other humans, which traditionally in spirituality is called love, but it's different from what we consider, what the mind calls love, loving kindness, metta, loving kindness, the Dalai Lama said, he didn't say my religion is Buddhism, he said my religion is kindness, so what does that mean? Kindness is the flow of goodwill, or benevolence, if you want to use that word, a flow of goodwill from you towards another human being, when you interact with them, you look at them, it's empathy, but it's more than that, there is a recognition, it only happens if you have stepped out of the conceptualizing mind, there's a recognition of the other as essentially one with you who you are, consciousness, you recognize beyond the personality of the other, you recognize the personality is only the ripple on the surface, but the essence of that human being is consciousness, and it's not his or her consciousness, and yours is not your consciousness, or we sometimes use those words, it is the one consciousness that manifests through all life forms, one being that manifests through all life forms, and temporarily takes on the disguise of countless, and gradually emerges in this dimension in more complex forms, and in more conscious forms, there's

a growing consciousness, and the universe is moving towards consciousness, it's awakening, we live in an awakening universe, how do I know that?

Well, if you look at yourself deeply, most of the sequence of the universe will be reflected in you, because you are a microcosm of the entire universe, so if you look deeply enough into yourself, and you see that you are here to become more conscious, and you have already become more conscious, consciousness is flowing through you, this is the purpose of the universe, you are, you're not something that has been put, it's not you, and then there's the rest of the world, or the universe, you are an essential part of the universe, and the universe is not just the sense-perceived world, that's only the surface, there's, the universe is the intelligence that's behind the sense-perceived world, there's a vast intelligence, this universal consciousness, and how is that, is that God?

I don't use that word too often, because of many misconceptions, and I wouldn't quite say it's God, because God is beyond anything that could be named, or understood, or even talked about, as it has in the Tao Te Ching, first line, the beautiful Tao Te Ching, Chinese book of relations, the Tao that can be spoken of is not the true Tao, that means you can't speak of the ultimate reality, you can't speak of it, but that was the first sentence of the whole book, so he continued to speak, and I do too, but saying you cannot explain God, but you can give analogies, you can give poetic images of what God might be like, so the analogy I give, and I hope it's not just conceptual, but experiential, is like this, the consciousness that is the animating presence in you, and in this flower, the consciousness that is the animating presence that gives rise to form in this dimension, is not produced by the material, the physical brain, but the physical brain is, the consciousness has constructed the physical brain as a means through which to express itself into this world, so it's more like a receiving station than something that creates, so as you know, you are essentially an invisible entity, what you can see, the body that you are, is relatively little, but what makes up you, even on a personal level, let alone the deeper transpersonal, even on a personal level, who you are is completely invisible, people could open up your head and your brain, they won't find you, they won't find a single one of your memories, and you have memories, countless memories, I can just mention one thing, and suddenly you remember something, where was that?

It's there, we don't even know what a thought is, so you are, nobody can find you by using sensory perception, no matter how powerful the microscope are, they won't find you, you are invisible, beautiful line in the little prince, I believe it is, what is, everything is essential is invisible to the eye, you cannot see it, nor can you perceive it with your other senses, everything essential is invisible to the eye, compassion, love, joy, you, every thought, you're invisible, so the consciousness is that which comes into this world and creates the world of form, and gradually it evolves more and more, and that consciousness I see as emanating from the source of all life, which has no location in space or time, you cannot find it, the source of all life is transcendent to this dimension, and from the source of all life, something emanates into this dimension in the same way

that light emanates from the sun. In ancient civilizations, many of them considered the sun to be God, and there's a reason for that, because they say there's something there that in this sense-perceived world, the closest you can get to God is a sun which is an outpouring of life, life energy, continuous outpouring of life energy, so there's a source of all life that emanates into this world and becomes you, the consciousness that you are is the light of the source, the light of God, this is what Jesus said, you are the light of the world, one statement by Jesus. In another gospel, he said, I am the light of the world, both are true. He recognized his essential reality as not separate from the source of all life, that his essential reality beyond the person, and he said, this is your essential reality is also you are the light of the world.

He did not speak to important people, so he wasn't talking about you are so important that you are superior to others, he was talking to everyone, simple people, you are the light of the world, and do you know there's another sentence he said, just three words, that he pointed to the possibility that your whole body can be full of light, your whole body will be full of light, said Jesus. If your eye is single, you point your attention into the body, your whole body will be full of light, inner body awareness. Whoa, why don't they talk about that in the churches?

Maybe they don't understand. So you are the light of the world is you are essentially that which emanates from this transcendent source, and that is consciousness. But you are internally connected in the same way that the ray of sunlight is never not connected from the sun.

If the ray of sunlight could speak, I don't know whether it would say I am the sun, or whether it would say I am an extension of the sun, that in words that would probably be the closest to reality, if the ray of sunlight said I am an extension of the sun, I'm a part of the sun, of course, it's not the sun because the sun is, you can't even approach it, you would be consumed. But the ray of sunlight is an extension of the sun, and you are an extension of source, and you are consciousness. Now this has to come as a realization that you're not just a person that's a temporary disguise, you're also an expression of the eternal and timeless consciousness that comes into this dimension from the transcendent realm.

Not just occasionally, but see if you can sense this deep connectedness to the source, which you can only do if you come to a cessation of habitual and compulsive thinking. And then the habitual and compulsive thinking is replaced with awareness. Awareness, so you're taking consciousness away from thought, and then it becomes pure consciousness.

And then your thinking becomes much more empowered when you actually do have to think, then you focus the mind and your thinking becomes creative, ch, ch, but not destructive. And no longer will the mind have the ability to make you unhappy, because

you're no longer creating dysfunctional narratives about situations. Enormous freedom.

You approach situations, even people, without compulsively, immediately judging everybody. You just, they are as they are. At the present moment, you begin to become friendly with the present moment because you're not compulsively, continuously judging whatever arises in the present moment.

This is a vital thing to consider in your life, always, what is my relationship with the present moment? Now the present moment, the form that this moment takes, which changes all the time. What is my relationship?

Am I in an antagonistic relationship towards the present moment? And you'd be surprised how many millions or billions of humans still live habitually in an antagonistic relationship with the present moment. They're doing something, but they don't want to be doing it, but they're doing it anyway.

They're where they are. They don't want to be where they are, but they are there. They already want to be at the end of what they are doing, but they're not at the end yet.

They don't like who they are with, but they are with them anyway. It's a dreadful state. And wherever they are, they have something to complain about.

There's always something wrong. And that keeps the ego going. It laughs, complaining, complaining out loud or in your mind.

Do you know what he said? Oh, I can't believe it. Oh, here we go again.

Detect in yourself, if you still have a pattern of occasional complaining, completely dysfunctional and pointless. And if you have the awareness, you can say, you can smile when it comes into your mind, complaining about whatever is arising in the present moment. The weather.

Oh, awful. Here we go. The ego can make anything into an enemy.

It loves that. Not just people can make situations into enemies. All kinds of whole collectives, entire countries.

That's what they do all the time. We need to have an enemy. So you see it in the media.

What country is the enemy now? Okay. Now we know they're the enemy.

Nobody questions it. Compulsive. They don't even know what they're doing.

You need a high degree of awareness when you are absorbing news from the media. You need to be really alert because otherwise you will be drawn into one particular interpretation of reality, which will be ego-induced, collective ego-induced. They don't

even know they're doing it.

They are trapped in the collective egoic mind. So this is something that is, the wonderful thing is the awakened consciousness, the space consciousness, the deep eye or essence identity, all the same thing or no thing. It's not something that you can achieve or obtain or get.

You don't need to. That's the good news. It's not something you need to strive to get.

I want to get enlightened. That already is a mistake because you're projecting something in some future moment, a certain stage to be achieved in some future moment. Okay.

I'm striving to both this, especially I'm talking to those of you who are spiritual seekers or perhaps have been for many years. The tendency in spirit seekers is to strive for a certain state of consciousness that's not here yet, or a version of yourself that is considered to be highly advanced or perfect, whatever it may be. And that's a fallacy.

And that is a guarantee that you're not going to get there. The realization, even meditation can be a wonderful thing. But if it's not used correctly, then every time you meditate, you have this idea in your head that you're doing a meditation.

Okay. I'm doing meditation now. Let's do it.

Okay. Let's do it. And then immediately the implication is you want to get to one particular point, but you're not there yet.

Whereas true meditation is not a doing, it's the realization of being. The realization of being. What is that?

The realization I am, but you don't add anything to I am. Consciousness. That's already there.

So the awakening of consciousness is not something new that happens to you. It's something that you discover that has always already been there. That space consciousness, the unconditioned consciousness is already there.

Occasionally, as I said earlier, occasionally it comes into your life without you even knowing it. There are little spaces of, ah, oh, ah. It's there occasionally, but you overlook it.

So the unconditioned consciousness is habitually overlooked. That's why people don't find it. So it's already there.

That's where the funny, not funny, the weird saying comes from where some spiritual teachers tell you, you're already enlightened. I am? So why is my life so fucked up?

Of course, you're already enlightened, but you don't know it. Okay. Well, then I've never said you're already enlightened because it can be very misleading because then it might lead to the idea in the person's head, oh, he told me I'm already enlightened.

And then that becomes part of your conceptual sense of self. I've been certified enlightened. He asked me to teach.

But you're already enlightened. This unconditioned consciousness is already in you, but you simply overlook it. Why do you overlook it?

Well, because first of all, sense perceptions are very powerful. They pull you into different senses, visual and so on. But even more powerful is the thinking mind.

The thinking mind obscures the realization of the deeper, your essence identity almost completely. And this is hence the importance of finding gaps in the mind stream. That's the most vitally important.

And then you discover that the being has never been not there. It's inseparable from who you are. And then you become conscious of being, or one could say being becomes conscious of itself.

Consciousness becomes conscious of itself. Let's say for a moment that you don't have a past. Well, you don't.

Let's put it aside. You don't have a past. You don't remember your name.

You don't need to. You don't remember your email address or your latest Facebook posts. And you don't remember, there's also, you have no future.

Okay, if I didn't have a past or future, there would just be this moment. What would be left of me? Let's find out.

Okay, what's left of me? No, you're not thinking, but you're not thinking. You know that there is a, there's something there, there's a presence, but it doesn't have any particular form.

There is a, a live presence without thought. So one thing you know for sure, and what you know for sure is I am conscious at this moment. I am conscious.

And even that may not be expressed correctly in words, because that still implies that there's an I and there's a consciousness. So it would be more accurate to say this essence realization is I am consciousness, or simply I am. That's what remains without past and future and without thought.

A deep sense of I am. And that's an amazing, at first it may be very subtle, you hardly notice it. And then increasingly you, oh, the I am sounds almost paradoxical.

The I am emerges more fully as it emerges. And that is the presence, the I am presence. That's why the cessation of thinking is vitally important, but you need a high degree of alertness to keep thought at bay, not suppressing thought, but you keep thought at bay through high alertness.

And the alertness has no tension in it. It's not something that you create through willpower, not at all. It's a relaxed alertness.

And that's something, it wants to emerge in you and through you, because that is your destiny, is to embody that presence. And then the person or the personality was that which gave rise to it, including all the things that are part of your past that have actually brought you here. The person continues to exist, of course, after this realization, but is no longer the foundation for your sense of self.

It's just fine. You have compassion with the person. You know it has certain shortcomings, but it does influence the way in which the person operates in this world, because the serious dysfunction are no longer there.

The person is no longer as crazy as it was before. It doesn't create unhappiness for itself and others. You no longer have thoughts in your head that make you unhappy.

And then you realize most forms of unhappiness are created by thoughts in the head. And there were already ancient Greek philosophers who discovered that. Epictetus, Marcus Aurelius, who wrote this lovely book, Meditations, 2,000 years ago, he already discovered that.

And the Buddha discovered it, all the ancient spiritual teachings. But the realization of I am, in ancient Greece, there was at the temple of Apollo, the inscription on the temple was, there were several inscriptions. One was Gnotheseoton, which is ancient Greek for know thyself.

And that goes back to Pythagoras, one of the first philosophers lived at the same time of the Buddha, 500 BC, 2,500 years ago. Know thyself, one of the deepest sayings. What does it mean?

It means, first of all, of course, you're able to know the makeup of your personality, your mind patterns, your emotional patterns, that which makes up the personality. But more fundamentally, it means know who you are in your essence, know who or what you are in your essence, know thyself. Now, there was another part of the same temple construct, where it said know thyself, that had another inscription in it.

And that inscription was simply the letter, I believe it was like the letter E, A. And for a long time, people couldn't interpret what that meant, until I believe it was the Roman philosopher, Plutarch, who interpreted it. And he said, obviously, that is, it's Greek, and it's the second person singular, and it means you are.

So on the temple, it said, on one part, it said, know thyself. Another part of it, it said, inscription read, you are. It didn't say what, it says, you are.

That's the secret message to those who came to the temple. How do I know myself? And the other inscription says, you are.

What does it mean? Oh, I am. So this deep realization of I am, is knowing yourself.

You know yourself, the essence identity has no form, and is not subject to time. And that's the most beautiful. If you realize that, even if not continuously, perhaps it gets obscured from time to time in your daily life, gets obscured by things that happen, and that pull all the attention out of you again, and you lose yourself in the things of this world.

More fundamentally, when you lose yourself, you lose yourself in your mind. That's where people lose themselves. It's very common.

There was one spiritual teacher, I can't remember his name, in India, who went, asked to define the human condition. He said, lost in their mind. That's the human condition.

So you've got this happening to you less now. And when you've noticed you lost yourself in your mind, when suffering arises, you start to believe in narratives that you create, and then say, this is my life. That's not your life.

Your life situation exists in time and is problematic, as every life situation is. We are continuously challenged by life. That's how life is.

If we were not challenged, we would not grow. We grow as a response to the challenges of life. That's why you are here.

That's why I'm here. And so comes the realization that to awaken, simply realize, I am consciousness. I am conscious.

I am consciousness. And let's say, the most fulfilling thing is to know yourself deeply as consciousness. And then the secondary thing, for a little while, you're also a person.

Nothing wrong with that. Why not? Short-lived little person.

But you are the consciousness of the universe. And that's how important you are. And with this, I leave you.

[Speaker 4] (3:07:03 - 3:07:04)

Thank you.

[Speaker 3] (3:07:57 - 3:08:19)

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